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Gatherings of Gold.

Live for those that love you,
For those whose hearts are true,
For the heaven that smiles above you
And the good that you may do.
Pray, pray, pray—there's no help but prayer;
A breath that fleets beyond this iron world,
And touches him who made it.
TENNYSON.

Ten Mile Congregation.

ODELL, PA., Jan. 19, 1885:—
For some time after others of like precious faith had been afflicted with the visitations of expelling committees, we, of the Ten Mile Congregation, had enjoyed a blissful immunity from the discord, strife, and unrighteous expulsions which have, all over the brotherhood, followed in the wake of mandatory legislation. We were horrified and shocked to learn that in other less highly favored communities the spirit of selfishness and intolerance had so deadened and blinded the better instincts and promptings of men that churches solemnly dedicated to the service of God, had by unhallowed hands been bolted and locked against the ambassadors of Christ. That such a state of things would, at no distant day, exist with us, we were too charitable even to suspect. Our congregation, it is true, had divided upon the question of fealty to Annual Meeting mandates; but as our congregation was small and had within its bounds two church houses, we who disavowed allegiance to Annual Meeting had no desire to dispossess those of our brethren, who honestly disagreed with us upon this question of the church property which was theirs as well as ours. Neither were we willing to prevent them from assembling to engage in God's service, nor would we dare to hinder them in their attempt to accomplish some good in the Master's cause. Thinking that possibly they would be actuated by the same motives, we did not believe that the same intolerant measures would be employed here that had been resorted to elsewhere. But we were not permitted long to enjoy that blessing for which we sometimes return thanks: "That we may worship God under our own vine and fig-tree, where none dare molest or make us afraid." We have been molested. The disgraceful scenes of other places have been re-enacted here. A year or more ago one of the meeting houses was locked against Brethren ministers. The other house we used, as did also the German Baptists, occasionally. It, too, during brother Brown's visit here in November, began to show signs of a similar trouble. Wishing the matter adjusted, by some way in which our rights would not be wholly disregarded, it was proposed that a joint church meeting be held at which it would be decided by vote whether or not we would be allowed to hold services in one of the two houses. The preliminaries all having been arranged—specifying that both German Baptists and Brethren should be allowed a voice in the matter,—which was certainly just, as both claimed an interest in the prop-

erty—the meeting was accordingly held. Bro. Henry Wise, of Cameron, W. Va., was present and nobly defended the cause of the Brethren, claiming that we have not apostatized from the faith as held by the ancient Brethren church, questioning the authority by which uninspired men exact obedience to their own dogmas under penalty of expulsion and in every way laboring for the just recognition of our rights. To all this Elder Johnson, the presiding officer, replied at great length, placing himself in the same unenviable light as those temperance men who claim that they are in favor of the Maine law but opposed to its enforcement, by saying that while he was in favor of the mandatory clause in its harshest expression, he was not in favor of compelling obedience to Annual Meeting decisions, in his own congregation, on matters of dress. After some time thus spent in discussion, a vote was called for upon the question which we had met to consider, but as the motion was made by a "progressive," Elder Johnson refused to consider it; claiming, in direct opposition to the agreement I referred to above, that the "progressives" were not entitled to a participation in the business of the meeting. The same motion then being made by one of his members, he could not refuse to accept it. He then decided that no absent members should be permitted to vote by proxy—another violation of a previous agreement. His ruling on this being called in question, he pretended to take the voice of the church—asking those who were in favor of keeping his former promise to permit absent members to vote by proxy, to rise. Too many having voted in the affirmative, he refused to put the negative of the question; but, after having made a speech, he put the affirmative again with the same result. The same thing was repeated, but the people feeling that the presiding officer would not permit the voice of the church to be heard, refused to vote a third time. Then the main question was called for, and Johnson having learned that a majority of his members were willing that we should use the house, was a long time in commencing to make preparations to get ready to take the voice of the church. In fact he did not get ready at all. He absolutely refused to put the question, and as a consequence, we are yet dependent upon our Methodist friends for a house in which we hold religious services twice a month. J. M. TOMBAUGH.

Daniel Webster was once asked, "What is the most important thought that ever entered your mind?" After a moment's reflection he seriously replied, "The most important thought I ever had, was that of my personal responsibility to God." And to every one it is equally important, in its bearings on character and conduct here, and destiny hereafter!

The Duty of Ministers to Each Other.

Ministers are engaged in a very important and difficult work; no other calling can compare with it. All true ministers are divinely called to the same work; the same in every essential feature. Their hopes and fears, their aids and obstacles, their trials and triumphs are one. Why, then, should they hinder each other's work? God forbid that they do this! Their sympathy for each should be holy, deep and abiding. They should rejoice in each other's success, and lament in each other's defeat. In their treatment of one another there should ever be felt and displayed the truest kindness, the most generous concern, the purest affection. No envy of a brother minister's talent, requirements, or popularity should for a moment be indulged in. Never, without an urgent reason, should they utter a disparaging word of one another. The sneer, the innuendo, the belittling word should never be heard. Never should they throw a straw in each other's way.

Of that sort of work the devil and worldly professors will do enough. Ministers should be helpers of each other's joys. They should labor together with God. They should "love one another with a pure heart fervently." The world should see that Gospel ministers, at least, "dwell together in unity." Such a heavenly spectacle would go far toward convincing the onlooking world of the divinity of Christianity. Such mutual and cordial fellowship and co-operation would mightily comfort each other's hearts, and greatly strengthen each other's hands. Would to heaven that such a state of things were far more common among the professed ministers of Christ. Would that all words of misrepresentation and detraction, and all undermining acts, might cease forever! How will such things appear in the Judgment day? How do they now grieve the Holy Spirit, and work the defeat of the Gospel and the ruin of souls! Come, brethren, let us draw near to God, and to one another. Let us get so much of the Holy Ghost that we can't help loving, cheering, and strengthening each other in our high and holy calling. —ZION'S WATCHMAN.

Misquotations from Scripture.

"God tempers the wind to the shorn lamb." From Sterne's Sentimental Journey to Italy. Compare Isaiah 27: 8.

"In the midst of life we are in death." From the burial service; and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received."—From the English catechism.

"Not to be wise above what is written." Not in Scripture.

"That the Spirit would go from heart to heart, as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful

to his beast." The scriptural form is, "A righteous man regardeth the life of his beast." Prov. 12: 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?" 66: 8.

"As an iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27: 17.

"That he who runs may read." "That he may run that readeth." Heb. 2: 2.

"Owe no man anything but love." "Owe no man anything but to love one another."—Rom. 13: 8.

"Prone to sin as the sparks fly upward." "Born to trouble as the sparks fly upward." Job. 5: 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but a help, meet for him; nor was Absalom's hair of which he was so proud, the instrument of his destruction; his head, and not the hair upon it, having been caught in the boughs of the tree. 2 Sam. 18: 9.—SEL.

Be Neat.

It is worse than a mistake to put off needed repairs in churches, parsonages, or any other buildings where "a stitch in time saves nine." A shabby, dilapidated church, with surroundings indicative of carelessness and neglect, is a reproach to any people. Is your church neat, clean, comfortable, inviting, without and within? It will not cost much to give it a restoring, beautifying touch here and there. If there is any room outside, be sure to have some of God's beautiful trees, grass and flowers to glorify the place. Give the women and the children a hint and an incentive in these directions, and you will be pleased with the result. Is your church God's house? Then it is a shame to neglect it, and an honor to keep it as for Him and not for men.—EX.

Many a man has lost his life through his effort to save it. He has been killed by jumping from a runaway team; or he has been drowned in trying to escape from a sinking ship; when if he had kept his place he might have kept his life. One of the most common ways of flying from one danger into another is that of the man on a double-track railroad, who, seeing a train approaching him, steps directly in front of an unobserved train, coming from the opposite direction on the parallel track where he seeks a refuge. Dangers are manifold, and safety can be secured only by looking on all sides and by guarding at every point. There are double tracks on the road of many of the living issues in doctrine and morals to-day: All form and no form; all reason and no reason; all faith and no faith; all works and no works; all science and no science. He who jumps from before an approaching train on any of these tracks, should see to it that he doesn't jump directly in front of a train coming on a parallel track from the opposite direction.

Spiritual Dejection.

The greatest source of spiritual depression to which a Christian ever subjects himself, results from a diseased inspection of mind and heart in the act of communion with God. Self-examination is proper in its place; but then when it drives us from the only remedy for spiritual dejection it has been most manifestly perverted. Almost every act of devotion, is necessarily objective, a looking out of ourselves. Faith is the very act of self-abnegation, as it looks to Christ. Prayer looks up to the hearer of prayer. Joy respects the great provisions of mercy. Praise "glorifieth God." Isaac Taylor somewhere says, that "there are certain animosities of piety who destroy all the freshness of faith, and hope, and charity, by immuring themselves night and day, in the infected atmospheres of their own bosoms." Andrew Fuller never found relief from the deepest spiritual gloom for his church as well as for himself, until he directed his zeal to foreign missions. "The whole of the Lord's prayer is full of outflowing thought," said a good man. No Christian was ever comforted by looking into his own heart. Spiritual comfort can only come by looking out of and beyond ourselves. When a Christian feels depressed, he has only to go and do good to some destitute and afflicted saint. The joy he creates in another heart will react upon his own, and he will build up his own happiness by making others happy. And in our devotions we often fail of obtaining relief for the want of a penetrating necessity of the need of supernatural aid. We say our prayers. There is not the outgoing of our desires to God so essential to acceptable prayer. "The effectual, fervent prayer of a righteous man availeth much." The languid, careless prayer avails—nothing. All solid comfort comes from what Christ is to us, not what we are to Christ. As we become less, Christ becomes great; and the whole work of faith is—to humble self and exalt the Redeemer. So that when the believer feels that he is "less than the least of all saints," then it is that Christ is all and in all—the centre and circumference of every thought and desire of his heart.—SEL.

He is a Christian! Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received; freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The Christian life is a life that has a double reward. There is comfort in this life and endless happiness in the other.